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RELIGIOUS DEPARTMENT.

SELECTED REVIEW.

From the London Evangelical Magazine. Extract, containing Sixteen maxims of the Emperor Kang-he, amplyed by his Son, the Emperor Yoong-ki. Together with a paraphrase on Chinese Original, and illustrated Notes. By the Rev. William Milne, an English Missionary at Malacca. 8vo. £1.6s.

He has certainly conferred no lasting benefit on his country, by a permanent and undoubtedly a faithful translation of a memorable work. It consists entirely distinct, and we recommend a separate perusal of subsequent editions; it will be a improvement to place the short title of the pages that are occupied by the respective comments. Of the *Amplification* should be as an upper division of every page; corresponding *Paraphrase* of it, to be placed under the page.

It abounds with useful, moral and spiritual admonition; and throws so light on the manners and government of the Chinese, that we can hardly suppose its extensive circulation. We nevertheless, that some of the important lessons which it suggests, are very commonly overlooked. To these, therefore, appears to us a capital duty.

As the early history of the Chinese with that of every other heathen race, is ambiguity and obscurity, their writing, and their government are unequivocal marks of the re-ignition. They attained immaturity to the same state of civilization without distinguishing them; and are known to have invented the arts of war and of making gunpowder, long before they were discovered by Europe. But the nation remains generally as it was not for want of opportunity of becoming acquainted with Christianity. This was imparted to China in its earliest times, by the Apostles, or of their followers, is questionable; but it is certain that *Syrian* churches existed there, from the fifth to the fourteenth century.

The Mongol dynasty of *Yuen*, reigned over all China from 1280 to 1368, subjected the Christians; and became, zealous supporters of their subversion by a most sanguinary exaction. Some archives of churches, flourished during the eighth and ninth centuries, were its only remaining monuments; when the admirable Ricci, in gained access to the empire, and to Peking, as a Christian missionary. The Chinese, and polite literature of the Chinese, recommended them to the native Chinese; and the last heir apparent to the throne had actually been baptized, after a murderous revolution, which ended in 1645, subjected the Chinese to the present Man-jur dynasty. The legends of Christian converts were heard, in their attempts to support this dynasty; but the readiness with which their survivors submitted to innovation, were obstinately resisted by the Chinese, reinstated them in royal favor. Kang-he, the second Man-jur emperor, granted complete toleration to the Christians; and remained, to the close of his reign (about 1730) their cordial friends. At that time, 65 missionaries of various nations, mostly Jesuits, partly Spanish, Dominican, and Augustinian Friars, assisted by many native Chinese, superintended 200 extensive converts. Their subsequent history is related by Mr. Milne, in a note,

pretty generally known that they were in favor with the court of China, during the reign of Kang-he, author of the *Amplification* which form the groundwork of this article. From the *Amplification* of these maxims, it however seems that the Emperor *Ching*, the successor of Kang-he, was favorably disposed toward the present state of the Catholic church in China is very low indeed; for they have been greatly oppressed and persecuted. They were numerous and insisted on by many persons, to inquire themselves on strength of the extent of information, that civilization is indispensable, if not to the introduction of Christianity, yet to its stability. We would ask, therefore, what civilization done for Christianity? And we would point to the civilized nations of Europe, which, in the reception of Christianity, were ambigious. If the wise men of this world could learn from facts, they would judge, that the most effectual way to propagate Christianity, is first to evangelize; but that civilization, instead of introducing or propagating Christianity, may become its insuperable obstacle. *Selfishness* is the tree, to strengthen and incarnulate the supreme love of God, unto salvation!

love one another as themselves. Civilization, grounded on Christianity, is efficient, only because it is consistent. On any other foundation, it can but promote hypocrisy. In proportion to the gloss of the manners, the heart commonly proves to be unsound. With all the religious advantages that we enjoy, how much less are we evangelized than civilized!

Of this subject, the volume now before us affords a clear, if not a striking, illustration. Its morality, though defective and incoherent, approximates in some instances that of the gospel; of which Kang-he could not be wholly ignorant, or likely to leave his son uninformed. But the arguments by which they attempt to enforce the best points of practice, are always weak, often obscure, and sometimes palpably elusive. Yet how could they be otherwise? They are destitute of the slightest reference, not only to the authority of a Supreme Being, (of whom pagans generally are ignorant,) but even to a future state, of which most savage nations entertain some expectation. We do not mean that this ought to be used as an instrument of civil authority. The national law of the Jews was enforced only by temporal promises and threatenings, although sanctioned by Divine authority. But without such support, how vain is it to expect any thing more than an outward conformity with the letter of the law, enforced by temporal penalties on disobedience!

Kang-he's sixteen maxims are proverbs, each of which comprises a precept, and a motive for obedience to it. We extract the first seven, designing to remark only upon the last of them:—

1. Pay just regard to filial and fraternal duties—in order to give due importance to the relations of life.

2. Respect kindred—in order to display the excellence of harmony.

3. Let concord abound among those who dwell in the same neighborhood—in order to prevent litigations.

4. Give the chief place to husbandry—in order to procure adequate supplies of food and clothing.

5. Hold economy in estimation—in order to prevent the lavish waste of money.

6. Magnify academical learning—in order to direct the scholar's progress.

7. Degradate strange religions—in order to exalt the orthodox doctrine.

Every maxim originally comprised seven words; and having been neatly written on a slip of wood, was placed in the public offices; where they all remain. The *Amplification* of these extended from 600 to nearly 700 Chinese words; and were appointed to be publicly read twice every month. The imperial style being found, however, to be hardly intelligible to the common people, a Mandarin *paraphrased*, enlarged, and familiarized the amplification, in the dialect spoken in the *Northern* districts of China; and the success of this experiment induced another Mandarin to transfer the *paraphrase* into the *Southern* dialect, from which Mr. Milne has translated it. In these ruder forms it is zealously circulated, and is said to excite general attention.

What is meant by 'orthodox doctrine,' seems still less clear in China than even in England. We suspect it to resemble the *New Religion* of Mr. Owen, of Lanark: but we can only conjecture; for not a hint, wherein orthodoxy consists, is given in this book. The Emperor and his Man-jur officers, we suppose to be disciples of the *Lama* of *Thibet*. The literati, from whom all Chinese officers are selected, are disciples of *Confucius*. These two religions, we apprehend to be very different; but each may be orthodox in people of the different nations, without being tied to the soil, as to the North or South of the Tweed, in our country. Hardly less difficulty embarrasses the 'strange religions' which were to be 'degraded, in order to exalt orthodox doctrine.' Kang-he, in 1692, forbade, that 'any, for the time to come, should presume to oppose the worship of *Tien-Chu*, the Lord of Heaven,' meaning Christianity. Within 30 years, however, (nearly as soon as Kang-he was dead,) his son and successor (who mentions him with almost idolatrous veneration) decrees, that 'the sect of *Tien-Chu* ranks among those that are corrupt'; and adds, that 'to walk in those by-roads, and deceive the people, is what the law will not excuse.' p. 129.—

The Mandarin *paraphrast* also says, 'The law is very rigorous against all these left hand road and side door sects.' (p. 151.) and so it seems the poor Chinese have found it. Such is the consequence of interference by civil government, with the comparative estimate of religious principles, and of 'degrading strange religions, in order to exalt orthodox doctrine.' Every body knows the difference between Edward VI.'s orthodoxy, and that of his sister and successor, Queen Mary: Chinese orthodoxy, however, is of so broad a cast, that most of *Yoong-Ching*'s *amplifications*, with a text of scripture (or of the *Apocrypha*) at the beginning, and a doxology at the end, might be used in chapels at the West-end of the town; and the *paraphrases* (which are much plainer, and not more than twice as long) in our country parish-churches. We should not wonder to see them engraved in MS. forms, for these purposes. May they be replaced, in China, by the New Testament; and thus serve to contrast 'the wisdom of this world,' with 'the wisdom of God, and the power of God, unto salvation!'

PROTESTANTS IN FRANCE.

An Account of a sect of Christians, found in the Valley of Moutier, in France.

[Extracted by a Reviewer in the London Baptist Magazine, from 'Letters Descriptive of a Tour on the Continent, in 1816,' by John Sheppard.]

The grander scenes I have before described to you, did not render me at all insensible to the picturesque wildness of these; but I found, without expecting it, in their vicinity, another circumstance to interest me, from its being inhabited by a considerable number of Anabaptists, whose sentiments and practice I became desirous to ascertain. They were represented by others as very peculiar; but at the same time an uniform testimony was borne to the good morals, and to the peaceable and charitable habits of these sectaries. Near a village called Malleray, I found an elderly peasant, not of their communion, who told me he was acquainted with many of them, and offered to conduct me to a neighboring mountain, where one of their pastors lived. This man was one of the most thinking and lettered rustics I have met with. He was a member of the established, or Presbyterian religion; but as the object of our walk naturally led to the topic, he observed, (without my suggesting it, or intimating my sentiments,) that he thought uniformity of religious opinion was not to be expected, and could scarcely exist even among those of the same communion. This he illustrated by the remark, that no animal of the same race, or tree of the same species, or even a leaf of the same tree, was exactly like another. He censured Voltaire as an atheist, and Rousseau as a politician who condemned existing governments, without devising a better. He had never thought Buonaparte a great man, or his successes likely to be lasting; because, said he, *la Providence* peut dormir quelquefois, mais tout ou tard elle se réveille. [“Though Providence may sometimes sleep, yet at last she will awake.”] He applauded Frederick the Great of Prussia, and when I mentioned his infidelity, (of which the peasant did not seem fully apprised,) he observed, ‘Yes, but he tolerated all religions.’ It did not appear that this person had ever quitted his native valley; he was advanced in years, and observed how enviable was the lot of my servant, who enjoyed an opportunity of visiting various countries in his youth. We found on the mountain a brother of the preacher whom we sought, employed in mowing. He regarded me with a good deal of fear or suspicion; the interrogation of a stranger very naturally awakening in his simple mind the ideas of espionage and persecution. Neither could he, I believe, have given a clear account of their faith, even had I been able to understand his *fatios* [dialect] without its passing through the medium of my guide. He did, indeed, with great simplicity, state to him, for my information, two or three practical points of difference, ‘We do not drink, or swear, or play cards as you do;’ which my interpreter reported as faithfully as he would distinction on the five points. We found only the little daughters of the rustic preacher at his home, quite plainly, but neatly dressed, with very healthy countenances. That part of his farm which immediately surrounded the house, had some patches of flax and hemp, from which they spun their clothing. He was himself hay-making, at nearly an hour's walk above us, on the mountain side. I preferred proceeding to the dwelling of another, who though not a preacher, was an elder amongst them, and was said to speak pretty good French: dismissing my guide, therefore, I trusted to my servant's knowledge of the provincial German spoken here, in order to discover his abode. He also was in the field; but a peasant girl, (not of their persuasion,) conducted us to it, and though the walk was rather long, positively refused any reward. I found the farmer dressed in a black straw hat, with the general air of a respectable countryman, but with his beard, (which began to be grey,) unshaven. I apprised him, as I had the former, that I agreed with them in believing the baptism of adults to be the genuine baptism of the New Testament; which information I thought needful, to prevent suspicion that I came as a spy, or to seek after what might appear ridiculous. He told me, that they usually baptized about the age of fifteen, and performed the rite by pouring water upon the head; that they used no compulsion with their children, who, if they preferred it, might join the communion of the Reformed. When I asked questions relating to their faith, I found this worthy mountaineer less able on these subjects to express his ideas in French. He had been used to converse in that language with strangers only, and about secular affairs; but the Swiss German, his native language, which even my servant did not understand enough to converse on those points, was the only one he had read or spoken on matters of religion. He appeared to entertain no distrust of me. The mower had asked, whether the Anabaptists in England were rich? but this farmer's notice seemed more attracted by my chin now reaped! than by any marks of comparative opulence about me. He desired to know, whether it was the custom to shave our-

selves? I told him it was, as we thought it simply a matter of convenience. Taking me to his house, accompanied by his little grandson, he produced a fine folio Bible, printed by Christofell Froschouer, Zurich, 1536; a New Testament, Frankfort, 1737; and some books of hymns or psalms in Swiss German. He offered me milk, and seemed pleased with my visit. Nothing could be more patriarchal than the habits, dress, and residence of these people, and I left them with a very pleasing impression; indeed, my sectarian sympathies were not yet enough indulged, and I walked on the following day to the residence of a preacher of this persuasion, near a place called La Ruchenette, on the road to Bienne. I was first conducted by mistake to the cottage of his father, who, with a venerable silver beard, was exercising his trade as a book-binder. He answered me rather doubtfully, remembering, probably, the evils of former years; but my purchasing a book for something more than its price, and incidentally speaking of a chaise that waited, seemed to inspire confidence in my harmless intentions, and he directed me to his son. This latter was a good looking man of fifty, whose beard very much became him. He told me, however, that he did not account that, and some other external distinctions which they had adopted, from the motive of avoiding vanity and show, to be in themselves of any moment. I wish my good brethren on the mountains may never be shaken in the orthodoxy of their beards, which accord admirably with their primitive habits and rural life. But to come to points of more importance: this worthy man, named David Baumgartner, informed me that he had been minister, or preacher, from the age of 24, but had not baptized or administered the Lord's supper till within four years; that the choice of ministers was made first by the vote of the people, fixing on two of their body, and then by the decision of lot between those two, accompanied by the prayer which we find in Acts, i. 24; that it was their practice generally to expound chapters, rather than preach from separate verses; and that their prayers were usually written forms delivered by memory.—He said, that in domestic worship, also, which he practised morning and evening, and sometimes at noon, it was his custom to use a book. On my naming some advantages in prayer which is not precomposed, he observed, that he had himself often considered, and suggested to others, that those who felt incapable of thus addressing the Deity, would not be so if applying in distress or necessity to an earthly friend.—They partake of the Lord's supper only once a year. Their public worship takes place at different houses alternately, which may be occasioned by their very dispersed residence among the mountains. This person had sometimes attended the discourses of the reformed [Calvinist] pastors, and was not dissatisfied with them, except that they dwelt too exclusively on *la morale*. They are believers in the Trinity, and in the atonement of Christ. But the part of their system which has rendered them obnoxious is, their agreement with the Quakers in denying the lawfulness of oaths and of war.

Towards the close of our interview, Baumgartner asking my opinion respecting emigration to America; stating, that neither the Prince Bishop of Basle, (a Roman Catholic,) under whose government they formerly were, nor Buonaparte, to whom they had since been subjects, had ever exacted military service of them; but that now, on this district's being recently annexed to the canton of Berne, that Protestant republic required them to find substitutes, which had cost about twelve of their number eighteen louis each; that this demand was very grievous to them as a poor tenantry, to say nothing of their conscientious objections; that it had induced them to think of the painful alternative of emigrating, and that a few of their young men were already gone to America to report to the rest. I advised this good man (for such his conversation and countenance indicated him to be) not hastily to run the painful hazards of emigration. There could, indeed, be no doubt of his reluctance with a numerous family; and he told me, that many proprietors in the country were much concerned at the risk of their being driven to quit it, as they were good tenants. They are divided into high and low Anabaptists; the former of whom seceded from the rest in consequence of a conviction that it was right to follow the example or precept of Christ literally in some particular cases; as in washing the feet of their guests. (John xiii. 14, 15.) The whole appear to have derived their opinions from the Mennonites of Holland, and have maintained in this seclusion the primitive rule of the more rigid of that sect. It was stated by those country people to whom I spoke of them, that their moral discipline as a society is very strict, and that few irregularities are known among them. They were driven by persecution from the *Emmen Thal*, in the canton of Berne, I believe in the seventeenth century; but it is said, a number of their community are still settled there; and except in the point I have referred to, enjoy the benefits of toleration. p. 241—254.

BAPTIST IRISH SOCIETY.

Extract of a Letter from Mr. W. M. one of the Readers and Expounders of the Irish Testament, to the Secretary, dated Oct. 16, 1817.

DEAR SIR,—I lay before you the state of the schools, which I have lately visited. They are in the highest degree of prosperity that can possibly be expected; and I may add, (what I never expected to see in my day,) that there is not the smallest opposition that I can learn from any of the priests; but on the contrary, many of them are requesting schools for their friends and favorites. An instance of this kind has recently occurred. You know that the parish of B. was the first place in which opposition was made to the schools: during the last two years, two priests have exhausted themselves in their attempts to suppress them. The present priest, who succeeds the other two, has applied to me, requesting a school for his nephew; and promised that he would engage for the property of his conduct: this is considered here almost a miracle. I am sorry that his application was too late, as all the additional schools had been appointed. I told this to Col. P. who related to me the following anecdote of a conversation which he had with the same priest. ‘The Colonel told the priest that he had heard that he (the priest) had burnt the Bible.’ ‘No,’ said the priest, ‘I give you my word that I never did; and am ready and willing to give you my oath; for let us say what we will, the Scriptures are the Word of God.’ The Colonel would not suffer him to swear it, saying, his word was sufficient; and added, that he was sorry that his request for a school could not be complied with.

In my journey I visited O. G.—'s school. Twenty years ago I could not have imagined there would have been either house or inhabitant in this place; and now he has on his list 120 scholars; among whom (a circumstance I never saw before,) there is not one Protestant, nor one reader, that has not less or more committed the scriptures to memory, both in English and Irish. There were ten children who repeated to me twelve chapters each, six in each language; the Irish they spoke fluently, but the English with the tone that might be expected. There was not however, one verse that was not correctly repeated; and what made it so gratifying to me was, when I considered that they would repeat those chapters at home to their parents, many of whom do not understand a word of English! In my last short letter I mentioned some of the circumstances which have taken place on the mountain called *Shrone Cham Crohan*, relative to Mary R.

What I then wrote was but little of the wonderful work of the Lord; I hope, through her instrumentality, that a congregation of believers will be collected up on that mountain. She never read or spoke English, and but seldom has heard the scriptures read; yet the Lord has enlightened her understanding, and sealed the truth upon her heart, and given her a great memory and ready utterance; for as soon as the most intricate question is proposed by an adversary, she is able to answer, though with meekness and fear. She is convincing many of their errors, even from their own catechism; but especially on the doctrine of transubstantiation. She brings this so powerfully to their understandings, that many are convinced that when the priest administers the wafer to them they receive it to their ruin. At the commencement of her conversion, she withheld the priest, who kept her more than an hour upon her knees. I had this from her own lips as follows: when she first saw the truth of the gospel, her first enemies were those of her own house; that is, her father and mother; (but, blessed be God, they are now reconciled to her, and entreated I would often visit them.) They insisted, when the priest came there to hear confessions, that she should attend; which she obstinately refused to do. To hear her state how trying she found it between her duty to God and the fear of man is very affecting. However, the flesh being weak, she went. When it came to her turn, as is usual, the priest asked her, ‘How long is it since you confessed?’ She told him—‘What sins have you committed since?’ ‘As to particular sins,’ said she, ‘I have none to mention; but yet I have broken in guilty.’ He paused, and then said, ‘Are you ready to take your Lord?’ (This is their mode of expression when they are about to administer the wafer.) She replied, ‘I would be glad to know on what condition I am to take him?’ He said, ‘If you take him free from sin, he will be eternal nourishment to you; and if otherwise, eternal damnation to you!’ She said, ‘Then I will never take him on those conditions, for I know that I am a sinner; and in the very act a sinful thought might pass through my mind.’ ‘Oh,’ said he, ‘I forgive your sins.’ ‘You cannot forgive your own sins,’ said she; ‘there is none can forgive my sins but Jesus, who suffered for my sins.’ ‘I see,’ said he, ‘that you are a preacher.’ ‘I am not,’ she replied, ‘I never saw a preacher.’ ‘Then how is it you come by the preacher's words?’ She

* A term applied to all who read the scriptures by the priests.

said, 'They are the words of the Testament. ' 'If you adhere to that book you are certainly damned!' This is strange,' said she, 'when this is the only book which tells me how I may escape damnation.' 'If you do not promise neither to keep nor hear that book, I will have nothing to do with you.' 'Well,' said she, 'that promise I will never make; so farewell!' She now puts the question to her neighbors, 'Dare any of them say that they are free from sin?' which none of them will affirm. She then tells them plainly, that by their own confession they acknowledge their own condemnation; and many of them are under strong convictions of sin.

She publicly preached the gospel to two thieves on the gallows. When the people begged them to invoke the Virgin Mary, she said, 'Do not heed what they are saying, for there is none who can be of any service to your souls, but only Jesus!' and therefore cast yourself upon him.' One of them said, 'Oh, I throw myself upon Jesus!' 'May the blood of Jesus cover your sins,' said she. The other thief paid no attention to what she said. The account of these two thieves is very remarkable.

This has been the happiest journey I ever made, though I took a cold which brought on a severe deafness; yet my comfort was greater than my affliction. W. M.

REVIVALS IN HAWRINTON, (Cox.)

From the Religious Intelligencer.

A brief History of the Congregational Church, and the progress of Religion in the town of Hawrinton, Connecticut, communicated by Rev. Joshua Williams.

The town of Hawrinton was purchased of the (then) colony of Connecticut, by a number of proprietors belonging to Hartford and Windsor. The first settlement was made in the year 1728 or 1729. In a few years a meeting house was erected, and in 1737, the Rev. Andrew Bartholomew, was ordained their pastor. He continued till March 6th, 1776. No records being found, the state of the church during that period is not known.— Some time however previous to his death, (we believe in 1774,) the Rev. David Perry, late of Richmond, in the State of Massachusetts, was ordained colleague pastor.— Not long afterwards there was an extensive revival of Religion, and the church was enlarged. Great contention however arose respecting the doctrines of free grace, and what was called the *half way Covenant*. It found its way into the church, and a formidable schism arose among them, which, finally, issued in the dismission of Mr. Perry in the year 1784. About two years afterwards, by the blessing of God, upon the labors of the Rev. Caleb Alexander, the church became more united, and began to seek for a pastor. After several abortive attempts to settle a candidate, application was made to me, and I preached my first sermon among them at the Thanksgiving in Nov. 27th, 1790. In consequence of a unanimous call, I was installed March 3, 1790. At this time the town contained about 1500 souls. During the contention above mentioned, an Episcopal Society was formed, consisting of a little more than one fourth of the inhabitants. The rest belonged to the Ecclesiastical Society. According to the last census, the inhabitants of the town are nearly 1800, and the Society contains nearly four-fifths of them.— There are three or four families, the heads of which are Methodists and Baptists.

Previous to my installation, it seemed expedient to re-organize the church: it was done accordingly; and it consisted of 130 members; 55 males, and 75 females. The period to which I now confine myself, is that of 28 years, viz, from 1st of January, 1790, to 1st of January, 1818. During this period, we have witnessed several Revivals, in the years 1790 and 1791, 1799, 1805, and 1816. The deaths in the whole town have been 557.

In consequence of the revival in 1790, and 1791, twenty-five were received into the church. In a few preceding years, 35 others. The revival of 1799, was followed with the admission of 140, and in the next 5 or 6 years, 20 more, all professing experimental religion. The revival of 1805, brought 70 into the church, and in the 10 years following, 43 were added. The revival of 1816, led us to hope for as many as 140; but only 117 have as yet united with the church, viz, 6 in July, 74 in September, 19 in November, 11 in January, 1817, and in a short time after 7 more. Thus all the additions by profession are 450. During the same period, 130 had been received by letters of recommendation from sister churches, and there being 130 at the beginning, makes the whole number in the 28 years 710. Of these have been regularly dismissed with letters 245, 121 have died, 7 have been excommunicated, and 337 now remain.

I now proceed to give you a more particular account of the revival in 1816. The greatest part of the years 1814 and 1815, were seasons of unusual barrenness and spiritual death. Once however in each of these years, there appeared a favorable prospect; like the rising of showery clouds in a dry season, and like them they dispersed, e'er one drop fell upon the thirsty ground.

Some time in the month of Jan. 1816, occurred a remarkable instance of hopeful conversion in a man more than 40 years of age. And in the same month the death of an excellent woman of 61, a mother in Israel, who had been through fear of death all her life time subject to bondage, very much terrified with the apprehension of dying. But in her last sickness she was wonderfully supported and carried above all fear, and departed in peace. These occurrences excited much attention, and the grace of God became more than usual the subject of conversation; and during the

space of about six weeks, very hopeful appearances of an awakening were perceived. The church were so far awakened as to attend to one or two cases of discipline. One of them, which was of a recent date, was agreeably healed. The other, having been neglected for almost three years, was more difficult, and at length issued in a vote of excommunication about the middle of April. And on that very day a young woman was seized with deep conviction, which soon issued in a hopeful conversion, and the awakening of many others.

This hopeful appearance, except so far as regarded the discipline in the church, dispersed like the others, and by the middle of March, it appeared in general as stupid a season as any we had witnessed.— About this time, occasion was taken in a public discourse to allude to the parable of the barren fig tree; and as there had been three successive good prospects within 3 years, the question was asked, 'What then ought we next to expect? but cut it down; why cumbereth it the ground?' There was no visible effect of this: on the contrary, the monthly prayer-meeting in April was attended by a few only: yet it has been found that several pious mothers, who had children of the age of youth growing up in a Christless state, were excited to spend in their own beds almost sleepless nights, in earnest prayer for the Spirit of Grace; and it here may be observed, that according to the encouragement in the Scriptures, they have, without exception, received abundant joy in the hopeful conversion of their children and dear relatives.

The first public appearance of the awakening was at a school house in the eastern part of the town, where a number of young people appeared to be much affected; and after the public exercises were ended, followed me into a neighboring house. A few days after this, one of them who appeared to have the deepest conviction, was relieved from her distress, we believe, by looking to Jesus. This was about the 10th of April. On the Sabbath the 21st, appeared another, which I have mentioned as being blessed to the awakening of others. On the next Sabbath appeared five others; two of these were children in a pious family, where they had received faithful instruction in the doctrines and duties of Christianity. They had lived a moral life, and thought they were about as good as Christians in general; at least that their heart 'meant right.' These, upon hearing of the conversion above mentioned, although they were near neighbors and intimate friends, were uncommonly moved. One said to herself, 'I never wish to speak to her again.' The other thought to herself, 'I never wish to see her again.' Both of these were of that amiable class of young women who think they would not indulge an evil thought for the whole world. But God in this instance, suffered the wickedness of the heart to overflow, that they might see what they were; and scarcely had the thought passed their minds, before they fell under a keen sense of their depravity. They had been taught that doctrine before; but now they saw and felt it. In the course of the week, after a season of sharp distress, and seeing themselves justly condemned, it pleased God to reveal his Son Jesus Christ as such a Saviour as they needed, and we trust they were enabled to receive him by a living faith.

At a conference meeting that evening, severa others were brought to enquire what they must do; and Christians were anxious to pray. In the evening following, being Monday the 29th, at a conference, the most awful and trembling that I ever beheld, about 20 were deeply impressed.— It was in a part of the town where nothing of the kind had appeared; and I went to the meeting with a heavy heart. But the power of the Most High was signally displayed; and we could not doubt but an extensive revival had begun. The sight was truly affecting. Many of the young people belonged to the choir of singers, and had gained habits of intimacy by attending the school the winter preceding; and therefore had great freedom in conversing together. At the close of the school the latter part of February, on a day set apart for religious worship and the exhibition of the proficiency of the choir, there were 100 present, and only one of them a professor of religion. The scene was soon changed: in the course of a few months about one half had made a profession of religion, and we trust could sing with the Spirit and with the understanding also.

The convictions were uncommonly severe and pungent. Relief was found by some in two or three days, by looking to Christ; and nothing yet appears to induce us to suppose it was not genuine. But so rapid and powerful was the work, that human instruments seemed to be almost out of the question. The reading of the word, perhaps more than preaching or conversation, was the power of God unto salvation. But perhaps I cannot give you a more correct account of this revival than was given on the anniversary Sabbath, the first in January, 1817. The text chosen was Job xxxvi. 25. Every man may see it; man may behold it far off.

After noticing some unusual dispensations of God in the natural world, and some public occurrences new to the people of this State, the speaker adverted to the works of God in the religious world, in the formation of a National Bible Society, in the support and vigor and success of various kinds of benevolent societies, & the pleasing spread of the gospel in various parts of the heathen world. Then he referred to the numerous, extensive and powerful revivals of religion which had taken place that year. He says:—

I must mention how the gospel is spreading over all Russia and Asia; how many thousands of good people are exerting themselves; that no one of all the millions of Asia or Africa, Jew or Gentile, shall remain long destitute of the lively oracles. I might mention the insertion of

religious intelligence in many of our weekly newspapers; and that several have been instituted almost altogether for this purpose. All this seems to evince the commencement of a new era in the Christian world; and that if the sun of millennial glory has not already risen, his beams streak the horizon with blessed light.— 'We have had the age of Reason with all its horrors; we now begin the age of Bibles.'

The marvellous revivals of religion among us, call for our attention. They are numerous, powerful & extensive. Not only the profligate become wise, but the self-righteous submit to the righteousness of God. It is believed that some thousands in this State have the year past been effectually called out of darkness into marvelous light, and many tens of thousands in our land, and it is still increasing.

The Missionary Society of Connecticut, which was formed in 1798, has been the blessed means of disseminating the truth, and planting the churches of our Lord over a vast extent of country. The little (seemingly trifling) contributions made yearly in our congregations, have formed a broad and powerful stream which has gladdened the wilderness and made it bud and blossom as the rose; and the desert has become vocal with the praise of the blessed Jesus.

We hear of this glorious work from the North and from the South, from the East and from the West. It has surrounded us; nay more, blessed be God, we may say it has come among us. It has come with power, with rapidity, with wonderful demonstration of the finger of God. Twice before this have we been peculiarly favored within 17 years. But this more extraordinary than either of them, in the circumstances in which we were found, in its power, in its subjects, and in its short duration.

The circumstances in which we were months ago, if known to all, would abundantly prove to them, that what we have witnessed was utterly improbable, to any human artifice or power. When it began it seemed to touch and glance suddenly into almost every part of the town. But few indeed escaped wholly from its influence. A considerable number of those who were not of the Society, were the subjects of this work. [Episcopalians.] Nor can we find many, I think but very few, above the age of 16, who did not for a while tremble before God.

It is remarkable that but one or two under the age of 16, are counted among the hopeful converts. Indeed those of this age, and younger were, during the whole of the awakening, unusually unfeeling. It seems as though God meant effectually to shut the mouths of gainsayers: for if any grade of people might be supposed to be affected by the preaching of the terrors of divine wrath, or frightened with the thought of hell and damnation; or if any class might be wrought upon by affectionate exhortations or addresses to the passions; or be moved by mere sympathy, we should select the class from childhood to 16 or 17 years: yet almost all these have been passed by, and most men and women, from 20 to 70, who were not subjects before, have been much awakened, and many of them were enabled to receive him by a living faith.

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many in many respects; a year which hundreds will remember forever; some with the keenest remorse, and others with everlasting gratitude and joy.

There is a God who rules and directs all events. All may see his work; though far off, the sinner may see it; he has seen much of it; though he rebels he cannot put out the light: though he *lade himself with thick clay*, his iniquities will search him out. Shall I say to such now repent; Jesus still is waiting: but your obstinacy is incurable by man. God will be glorious: and what at last must be your hope?

Christians, may you watch and keep your lamps always well trimmed and burning, waiting for the coming of your Lord. This year will soon roll away. 'Tis but a short time and you will be in Heaven.— May your conversation be there now.— Then will you be prepared to enter that blessed Paradise with joy.

Death will not impede your comfort, Christ will guide you through the gloom; Down he'll send the heavenly comforter, To convey your spirits home.

There you'll reign with Christ in pleasure, Free from every want and care.

Come! O come, my blessed Saviour:

Fain, our spirits would be there.

May I be permitted to remark, that in addition to what has appeared in this narrative, every circumstance was calculated to shew that the work was *wholly the Lord's*:

It conductes not a little to the beauty of some principle guides and ministrations. All aim at the glory of God, the salvation of souls. Surely then, the spirit of religion, the spirit of love. It imparts the veterans of the church to every faculty to seem its triumph.

And how manifestly does the principle appear in the institution of schools for the instruction of those who hear the spirit of God in their forehead, no man can for us to see, but the advancement of the Redeemer commands us to behold him to that ministry of his father. W. BOARDMAN, died March 21st, 1816. Soon after his death he became the convert of Rev. R. S. Storrs, of Princeton, N. J. in which it was recommended to the members of the society to establish Sabbath Schools. The principle was cordially embraced and entered into by the injunction of our blessed Master, 'Feed the lambs,' schools were instituted in this place, October, 1815. The schools in this place, rise from a letter directed to the Princetonological Society of Middlebury College, by the

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OBITUARY NOTICE

For Mrs. SARAH S. STORRS.

For the "satiate archer" selected a noble mark, or decked himself with more than when he snatched from the world his friends and her labors, the person, and honored name stands at the head of this article. It is with tearful pleasure that this situation has given him opportunity and deplore the vacancy, which he has made in the family, the church, and society of which she was the ornament of both. She would enter the beloved and respected circle of her "desolate and afflicted" friends and among their bleeding hearts, the monument of her acknowledged worth, and known to eulogize dead, that probably were not witnesses of the character of this article imperfectly exhibits, may we rank it among the mere things of danger and scatter the living, by garish speculations of the dead. But from this tribute of respect and affectionately designed, the writer has reason to say, rather of *reserve and deficiency*, than *compliment*. To others it may be sufficient to owe it to the "memory of such inspiration has pronounced the honor of Him who "fulfilled the departed sister, "the good goodness, and the work of faith

willing to submit to all the pain, which my heavenly Father sees best to inflict upon me? This I know—one thing in a great comfort—God will glorify himself." On being answered that such comfort was to be regarded as an evidence of filial submission, she replied, "Yes, if I knew my heart did not deceive me. But why is not my heart always communing with God? This world is nothing to me." Again when a friend visiting her, expressed his pleasure at hearing that she enjoyed the supports and comforts of religion, she answered, "Yes—I think I do—if I am not deceived—Pray that I may not be deceived—Oh! I want to tell all my brethren and sisters to pray for professing Christians. It is a much neglected duty. I now feel the importance of it."

At one time she complained of great darkness of mind, and requested the friend who was then with her to intercede for her relief. She accordingly retired and carried her case before God in secret; and on returning read to her some of Newton's hymns on the Christian conflict. She then arose and asked her if she had any message for Mrs. S. (a Christian friend in B. whom she had received many kind remembrances, but who was withheld from visiting her, by the fear that such an affecting interview might be too much for her feeble frame.) "Are you going to write to her?" "Yes." "Well—tell her I love her, and think much of her—I am glad she did not come—it might have been injurious—we shall meet in heaven. Ask her to kiss the children, and beg of them for me to be good. And I will tell you, sister, that the cloud is removed—I have comfort—I feel nearness to God—O thank you!" "The" she gave to all her Christian friends satisfactory evidence that hers was a "good hope through grace," she ever acknowledged it with humble diffidence. On being taken from her bed one morning, she said to her husband and friends around her, "I want to hear something of heaven—I dreamed that I saw God; and the light which surrounded him was not the light of the sun, nor of the moon, but of his glory." Some passages in the Revelation, descriptive of the heavenly world, were then read to her; upon which she added, "I do not know that I shall go there—but this seems clear to my mind, Jesus Christ came into the world to save sinners. I think I depend on his salvation—But Oh! when I consider my wicked life, since I became a Christian, and see so much *stolid* *unhappiness* in his service, it grieves me. Oh! for the lowest seat in heaven!" I used to think I should not be contented with the lowest seat; but now it appears to me, that would be delightful. Oh! I have not been enough in prayer—I have not felt for *poor sinners* I ought." Then, as if anxious to profit by such humbling recollections, and redeem the little remnant of her time, she turned to a young friend who was now near her and exclaimed, "Oh! E—, could you die to-morrow?"

She continued to take a deep interest in the Missionary cause; and once, when the letter and journal of the Rev. Messrs. Hoyt and Buttrick was read to her, exclaimed, "Oh! how I could wish that Providence had opened wide the door, shewn it to be Mr. S.—'s duty and mine to enter the missionary field—How I should have delighted in it!" Her zeal for the prosperity of religion in Braintree also, seemed to glow with increasing fervor. When the lady who had been associated with her in the management of the Sabbath School, came to watch with her, she earnestly and affectionately urged a resumption of those benevolent exertions—and the writer is happy to add, her proposals have met a prompt compliance.

About ten days before her departure, her disorder assumed a more flattering aspect, and some hopes of her restoration were entertained. "Oh!" said she to a friend who expressed such a hope, "pray, that if it should please God to bring me back thus from the border of the grave, it may be for greater usefulness."

But the Ruler of all things had otherwise determined. Her labors in the cause of her Master on earth, were drawing to a close, and she was soon to enter into his joy. On Thursday the 2d of April, she began perceptibly to fail; and on Friday she deliberately and calmly relinquished, and desired her friends to relinquish, all expectation of her recovery. She ascended the Pisgah of hope, cast the eyes of her faith toward the promised land, and waited, in humble patience, her approaching change. "As it began to dawn toward the first day of the week," she appeared to enter with new delight upon the peculiar privileges of the Christian Sabbath, and to enjoy, in communion with her covenant God, an earnest and foretaste of the rest which remained for his people. On Sunday morning she thankfully acknowledged the comforts which she experienced. "Her soul magnified the Lord; her spirit rejoiced in God her Saviour." She requested her husband to assist her in the expression of her gratitude. In the afternoon, being questioned by him, concerning her resignation to the divine will, she tremblingly renewed the profession of it; and then addressed the throne of grace in a prayer, which even the breathless silence of her anxious attendants scarcely enabled them to hear. When uttering the words, "Father, into thy hands I commend —— my spirit," she paused—raised her eyes to heaven—fixed their fading beams as it were upon the object of her faith—and "looked unutterable things"—then closing the momentous sentence, she added with an emphasis inexplicably interesting, "Lord, I hope I do." In the evening she felt the cold hand of death upon her, and called her affectionate companion to her bedside, to receive her last embrace. To his tender inquiries respecting the state of her mind, she answered that she did not enjoy the sensible presence of God, as before; but added, "I can trust my Lord and Saviour—I think I can trust him." During the night, she repeatedly declared that Christ was precious, inestimably precious to her; and on Monday morning, being once more asked, whether views and comforts were still the same, breathed forth the feeble, but animated response, "O yes—yes—yes!" These were her last words. A few minutes before nine, she slept in Jesus. Her departing spirit left a smile of tranquility, an impress of heaven, upon the features it had ceased to animate, which seemed to repeat to her surviving friends, the sweet assurance that her end was *Peace*.

Reader! Wouldst thou die the death of the righteous? Wouldst thou that thy last end should be like *her*? Then imitate her lie—Mark and pursue her footsteps; for she was a follower of the Lamb.

SABBATH SCHOOL.—[COMMUNICATED.]

During the latter part of last summer, a Sabbath School was established in the Congregational Society at South Boston, under the superintendence of the Instructor of the public school there, assisted by the Sabbath School Society in Boston; in which about 60 children were received and instructed in the elements of Reading, and the Holy Scriptures, about three months. During which time, some of the children committed to memory, as many as 300 answers to Cummings' Questions on the New-Testament; and many of Watts's Psalms and Hymns, besides attending to other religious performances. One of the children who attended the school, committed to memory a short time previous to its establishment, the whole of the Gospel of Matthew, at six lessons. And it is believed, that some good seed was sown, which it is hoped will, hereafter, spring up and bring forth fruit to the glory of God. Notwithstanding no particular religious impressions were discovered on the minds of the children while attending the school; yet some benefit was actually realized. Some of the children who were, previous to the establishment of the school, to be seen in the streets during the intervals of divine worship, were

after its establishment employed in learning their responsibility to God, and acquiring a knowledge of the blessings purchased for them by the blood of Jesus Christ. Indeed a pleasing solemnity was manifest, which never before had been witnessed on the Sabbath. But although something has been done to impart religious instruction to the rising generation, and impress their minds with the importance of sacred things; yet much remains still to be done. Some children who stood most in need of instruction, were deprived of the benefit of the institution, in consequence of not having decent apparel. It is hoped some one, among the many charitable institutions in this town, will be disposed to exert themselves in behalf of these children, that they also may be enabled to attend the school the present season, learn to love the praises of the Redeemer, & the way which leads to the eternal rest, that remains for the people of God.

We understand the Congregational Society recently formed at South Boston, intend the present season to erect a house of worship for the accommodation of themselves, and an increasing population. But they have not the means without extraneous assistance. It is therefore hoped that all concerned in the welfare of the place, and their Congregational brethren in particular, will be excited to encourage them by liberal contributions to enable them to accomplish their laudable intention

TO CORRESPONDENTS.

"Theatrees," is inadmissible. "O. S." will permit us to decline entering into a "dispute with our neighbors."

"N. H." has our thanks for his favor, but he must excuse us from the labor of revising his Communication, and fitting it for the press.—Lengthy essays on topics not immediately connected with the advancement of the Redeemer's kingdom, need not be forwarded to us, as it is not consistent with our plan to give them admission.

Boston Municipal Court.

The April term of this Court was closed on Friday last, and the following prisoners were sentenced to the State Prison, viz.—

1. *Richard Craggs*—Larceny in the shop of Samuel Chace—2 years. 2. *James Harris*, and 3. *James Bennett*—Two indictments each—larceny from Leavitt King's dry, in amount, more than one hundred dollars, and larceny from Thomas Stevens—each 2 years and 6 months. 4. *Fisher Atkins*—Three distinct larcenies—7 years. 5. *Thomas Babcock*—Larceny in the shop of Benjamin Judkins—2 years. 6. *Thomas Brown*—two indictments, larceny in the shop of Benjamin Judkins, and larceny from Thomas Willey—2 years and 6 months. 7. *Samuel Dickson*—larceny in the brig Columbia—1 year. 8. *Henry Johnson*—larceny in a vessel—5 years. 9. *Ephraim Lynnfield*—passing counterfeit bills as true, knowning the same to be counterfeit—1 year. 10. *Stephen Symmes*—larceny in the shop of Josiah Conant—2 years. 11. *Ruth Hildreth*—larceny in the dwelling house of Agnes Peakedy—6 mos. Eleven others were sentenced to imprisonment in jail for periods from 15 to 90 days.

VOTES FOR GOVERNOR.

1818. 1817.
Brooks. Crown. Brooks. Dearb.
273 towns 29,359 19,944 34,557 25,642
Net Gain for Gov. Brooks, 500.

CONGRESS.

The last week has produced but little finished business from Congress. The measures alluded to in the following paragraphs are the principal.

The bill "concerning navigation," which passed the Senate with but two dissenting voices, has passed the House of Representatives with almost an equal unanimity; sixteen votes only appearing in the negative. If the bill receive the same sanction of the President therefore, of which there is little doubt, it will become a law, and by a stronger vote, probably, than any act of a like character, has ever received in Congress. This is the most important act, so far, of the present session; particularly with reference to the commercial convention with Great Britain, which expires in the course of next year by its own limitation. The necessity for the act has been so apparent, as to overcome the reluctance to pass it, which, at the last session, caused its postponement; and the vote it has received may be regarded as a pledge of rigid adherence by Congress to the policy it discloses.—*B. Gaz.*

The bill for the admission of Illinois into the Union, having passed the House of Representatives by a nearly unanimous vote, and been ordered to a third reading in the Senate by a large majority, its passage into a law may be regarded as morally certain. Thus will be added to the Union another State, making the twenty-first in the Confederation. The number of acres of land in the State is estimated at 30 millions, being about one-fifth larger than the State of Ohio—its present population at 40,000, but increasing with unexampled rapidity. The unanimity of the vote with which this State is admitted into the association of States, must be highly acceptable to the people of that territory, and we should think, cannot fail of producing those feelings of cordiality to the sister States, which it is well calculated to excite.—*N. Intel.*

DOMESTIC NEWS.

INDIAN WAR.

Charlestown, April 6.—In the Savannah Museum, the 4th inst. we find a number of letters from Gen. W. M'Intosh, commanding the friendly Creek Indians, to the U. S. Factor at Fort Mitchell, in which he details his operations against the hostile Indians. He left Fort Mitchell on the 26th Feb. and four days after he took 3 hostile Indians, who had been engaged in firing upon our boats, as they descended the Flint river. He took them to the commanding officer at Fort Gaines, who refused to give any thing to do with them, and they were accordingly dealt with according to the rules of Indian warfare, that is, put to death. From the 2d to the 10th ult. M'Intosh was reinforced by about 20 of the hostile Indians, who came in under the white flag and joined him. From these Indians he obtained information of a collection of warriors under the command of the *Red Ground Chief*, on the Chambulee creek. On approaching their station, on the 13th ult. he says, "the creek swamp was so bad we could not pass it for the high waters; my men had to leave their clothes and provisions, and swim better than one half of the swamp, about six miles wide; we marched within about two miles of his station, and the next morning we surrounded his place, but he was gone, and we could not follow him till we could get some provisions we had left behind us; myself and Maj. Hawkins followed him and overtook his party, and he got away from us with about 30 men. We have taken 53 men, and about 180 women and children prisoners, without the fire of a gun; and we killed ten men that broke to try and make their escape—I have not lost a man since I left Fort Mitchell. He would not have got away from us, but he had some cattle on hand that he tried to drive out of our way—so I sent 100 men to take him and his cattle; when they came in sight, he and his party being well mounted on horses, they got away; we got what cattle he had with him. We are very scarce of provisions, and I have to send the women and children up into our nation—as for the men I am going to take them to Gen. Jackson. Now there is no danger on the west side of the Chatahoochie river, as this was all the party that was on this side—we have to look for our enemy on the east side of the river now."—*Courier.*

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From Major HUGHES, U. S. Factor, to the Editors of the Journal, dated Fort Mitchell, March 24.

"I have particular pleasure in giving you copies of letters received by me from William M'Intosh, General commanding the Creek regiment of Indians, which marched from here on the 26th ultimo, with only six days provisions, for Fort Gaines. He arrived there on the 5th inst. where he received six days corn only for his warriors, and then pushed against his enemy. He is highly deserving the character of a warrior. His conduct proves him the decided friend of our government and laws; he is the violent enemy of the hostile Indians, and they must expect to feel the weight of his arm if they give him battle."

The Editor of the Philadelphia Franklin Gazette has received a letter from his correspondent in Washington, stating that news had been received of Gen. Jackson's having penetrated into Florida in pursuit of the hostile Indians, with 1000 regulars, a considerable body of militia, and a large number of friendly Indians.

FOREIGN NEWS.

From India.

Calcutta papers to the 13th of Dec. have been received.—They contain some details of movements against the Pindarees, and also of the defeat of the Peishwa, at Poona, but furnish no account of any new military event of importance.—The Governor General was encamped on the banks of the Betwah, at Erith, with 10,850 men, besides 2000 native horse under Ahmed Buks, prime minister of Delhi. A singular occurrence took place in the British camp, which occasioned much alarm and confusion. An order having been given for a movement of the army, as the baggage Elephants were about receiving the tents, one of these animals suddenly set off in a violent rage, with a man on his back, who had ascended for the purpose of adjusting the baggage, and ran in all directions through the crowd, who were thrown into the greatest confusion. He singled out one man who had been his leader, & trampled him to death. The officers endeavored to approach him with loaded muskets, but could not take him in a situation in which they could fire at him safely. At last another elephant was brought to the spot, which was immediately attacked by the enraged animal. After three or four hard knocks at each other's heads and teeth, the mad elephant turned and ran, the man the whole time in imminent danger, remaining on his back. He was soon out of sight, but several hours after, his rider returned to camp, having saved himself by clinging to the branches of a tree under which the elephant passed. The papers contain accounts of an insurrection which broke out in Sept. and had not been suppressed in the beginning of Nov. in several provinces of Candy, in the island of Ceylon. Mr. Wilson, an officer in the civil department, had been killed by the Kandians.

From Europe.

London, Feb. 19, 1818.—The Hamburg Mail, just arrived, announces the death, on the 5th inst. at Stockholm, of CHARLES XIII. King of Sweden and Norway, in the 70th year of his age. Immediately on his death, CHARLES JEAN (BERNADOTTE) was proclaimed King of Sweden and Norway, by the name of CHARLES JEAN. He immediately issued a proclamation, announcing the event, lamenting the distressing circumstance, and rectifying the edicts by which he was, in 1810, unanimously proclaimed heir to the throne. The States of the Kingdom were assembled on the 7th, when the new King received the Coronation oath from the Representatives of the People, and swore to maintain the Constitution and Laws.

BERNADOTTE, a soldier of fortune, and who rose by his personal merit from the ranks to his present elevation, is one of the best and ablest, as well as most fortunate of BUONAPARTE's Lieutenants; and has now ascended one of the most interesting Kingdoms of Europe.

Attempt on the Duke of Wellington.

PARIS, Feb. 13.—The following particulars concerning the shot fired at the Duke of Wellington, may be relied on. On Tuesday his Grace gave a grand dinner to all the French Cabinet, Foreign Ministers, &c. As soon as the cloth was drawn, the Duke stood up, gave "The King" in a toast, which was drank standing; and when the Italian Opera, accompanied by an aid, and a Spanish officer of high rank. On returning with them, about one o'clock, on Wednesday morning, some person, who had been evidently waiting for his return, stood within a few yards of the entrance gate, and after the carriage passed, fired a pistol, the ball from which happily missed his Grace, went over the carriage, and struck the opposite wall. The next morning, his Grace was visited by every person of distinction in Paris, and the King and Royal Family have manifested the strongest feelings on the occasion. His Grace was on horseback a part of yesterday, followed by a single servant as usual.

From Caracas.

Baltimore, April 9.—Numerous Letters have just been received here from Laguna, the last of which are dated the 26th Feb. They inform that on the 20th a report was circulated that Gen. MORILLO, the Spanish royal commander, had turned traitor, that his army had been defeated, and that the Independents were in full march on Caracas, (the name of the province of which Laguna is the commercial capital)—That this report occasioned a most disgraceful panic at Laguna; all classes flying to embark; and owing to a heavy sea running, and which is said to have been occasioned by an earthquake, the most distressing and confused scenes ensued. It appears however that the letter writers were as panic struck and as credulous as the weakest of the women and children they describe—in the midst of this disgraceful scene, however, an express arrived bringing official tidings,

That the long expected battle had taken place, and that MORILLO, and the royal army, had obtained a signal victory.

Instantly the scene was changed, and salutes of joy succeeded the howlings of despair.

The Letters add, that the royal army was posted at Calabozo, (so spelled in our maps) about 150 miles S. of Laguna; that Generals BOLIVAR and PIAS, having united the independent forces and marched to attack it.—That MORILLO abandoned Calabozo to take up a position better calculated for the defence of Caracas—or more probably to lead his adversaries into a toil, in which he is known to be adroit.—That the Patriots followed eagerly, and in two days and nights no less than seven actions occurred.—That at length a battle ensued, which terminated in the victory announced. The details are not given, but the letters say the principal part of the Independents were destroyed. After the battle the remains of the Patriots occupied Calabozo, and the royalists had advanced to their vicinity.

MARRIAGES.

In Boston, Mr. James Frazier, of Roxbury, to Miss Elizabeth H. Hunt—James Henderson, Esq. of Philadelphia, to Miss Mary Freeman—Mr. Joseph H. Low, to Miss Abigail P. Peterson—Mr. Samuel Leeds, to Miss Elizabeth Tewksbury—Mr. Nath'l Jewett, of Georgetown, D. C. to Miss Anna Laura Prince, daughter of James Prince, Esq.—Mr. Zadock Norton, to Miss Abby Green. In Charlestown, Mr. Stukely B. Fessenden, of Boston, to Miss Sarah Wyer—Mr. William Colwell, to Miss Lucretia Johnson.

In Dorchester, Mr. Reuben Shearman, of Sudbury, to Miss Eliza Wales.

In Salem, Mr. Gabriel H. Thompson, to Mrs. Jane Carlton.

In Chelmsford, Mr. Thomas Haskell, of Templeton, to Miss Lucy Dickson, of Portsmouth, (N.H.)—In New-Bedford, Dr. Alexander Read, to Miss Sarah Willis.—In Worcester, Mr. Levi Eames, of Ebenezer Alden, M. D. of Randolph, to Miss Ann Kimball.—In Ipswich, Mr. Samuel Baker to Miss Joanna Heard.

DEATHS.

In Boston, Mrs. Sally Henly, aged 33, daughter of Capt. Amos Lincoln.—On board ship Agawam, Mr. Robert Goff of Berkley, aged 27.—Mr. Hugh Hamilton Clark, 37; Mr. Bernard Cermenati, 36.

In Dorchester, William Hawman, Esq. aged 73.

In Cambridge, Lucy Palmer, aged 26, dau. of Major John Palmer, being the youngest and last of eight children.

In Chelsea, Mr. John Floyd, aged 45, by the discharge of a musket. In Lynn, Mrs. Ann,

POETRY.

From the (London) Evangelical Magazine. The Rev. R. Simpson, D. D. Theological Tutor of the Academy at Hoxton, departed this life on Lord's Day, Dec. 21, 1817, in his 72d year. He sustained a long and painful illness, with Christian fortitude. He frequently and strongly expressed his ardent attachment to the distinguishing doctrines of evangelical truth, and derived from them in the immediate prospect of death, not only peace, but joy unspeakable and full of glory. A few hours before his departure, he said, "Death! what art thou? A phantom—a conquered enemy. I do not fear thee! I shall conquer thee through the blood of the Lamb." Immediately before his death, he exclaimed— "All is well!"

AN ELEGY.

ON THE DEATH OF THE REV. R. SIMPSON.
There shall come to thy grave in a full age, like as a
shock of corn cometh in his season.—Job v. 26.

As ripen'd shocks of golden ears
The garner's precious hoards supply,
So, rich in fruit, and full of years,
Behold the faithful Simpson die.
His was the unassuming worth
That humbly fill'd an honor'd place;
Nor courted mean applause on earth,
With flippant tongue or blushing face.
The grace he felt, the truth he knew,
His varied gifts exemplified;
A tutor skill'd, a pastor true,
A friend sincere, a Christian tried.
Not by a vain ambition led,
With trifling arts the crowd to win;
His themes were from the fountain head,
His endless treasures dwelt within.
How many a youth his patient care
Conducted through the mazy road,
To reach the porch of science fair,
The hollow'd Muses' bright abode.
How many a mind his wisdom train'd
To study that immortal page,
Whence sacred knowledge may be gain'd,
And heavenly love the heart engage.
How many a minister of God
Stand firm as though Simpson stood;
And treading as their leader trod,
Are meekly wise and boldly good.
Such were the fruits he living bore,
Still mellowing with each year's increase;
Then gave in death one lesson more,
And show'd how Christians die in peace.
"What art thou Death?" he fearless cried,
"A phantom faith divine can quell,
My Saviour conquer'd when he died,
And I thro' him—all, all is well."

Ye mourning friends, the tears forego,
That wail a suffering saint's remove;
His life was noble while below,
His death is endless gain above. ALIAS.

MISCELLANY.

THE LEWCHEW ISLANDS.

From the Quarterly Review.
Extract from a Narrative of a Voyage in
his Majesty's late ship Alceste, to the
Yellow Sea, along the coast of Corea, and
thru' its hitherto numerous undiscovered
islands, to the island of Lewchew, with an
account of her shipwreck in the straits of
Gaspor.—By John M'Leod, surgeon of the Alceste.

The bay to which our people gave the name of Basil, would be situated, according to our charts, about 120 miles in the interior of Corea;—of so much in width, along the western coast, has the present expedition curtailed the dominions of his Corean majesty; but, in lieu thereof, they have ascertained that, along the southern part of that coast, there exist an Archipelago of more than a thousand islands, forming bays and harbors, in which all the nations of the world might ride in perfect security. His title therefore of 'King of ten thousand isles,' is not altogether an empty one. They are all apparently inhabited, generally high, rising like so many detached mountains each on its own basis out of the sea, & cultivated where practicable. The inhabitants crowded to the tops of the highest eminences to gaze at the ships as they sailed through them.

From the summit of one of these islands one hundred and thirty-five other islands were distinctly counted. Few of them exceeded in length three or four miles, and the spaces between them were from one to four miles. The women on perceiving boats approach to land, fled with their infant children, and hid themselves in recesses among the rocks; whilst the men, in a body, but unarmed, hallooed to the strangers not to advance, making the same signal as the old chief had done, of drawing their hands across the throat. They afterwards became somewhat friendly, brought them water to drink, and offered them part of their humble fare;—then, as if suddenly recollecting that they were doing wrong in holding intercourse with barbarians, they would lay hold of some of the gentlemen by the shoulders, and push them away, pointing to the ship. This is a very curious and unexpected discovery; and the surveys of Capt. Maxwell, and Capt. Hall, of the Lyra, the latter of whom is particularly distinguished not only for nautical but general science, will form a very valuable addition to the geography & hydrography of the Yellow Sea. The error in longitude of that part of the main land at which they touched was not less than 2° 14'.

In proceeding to the southward they passed close to a volcanic island, apparently not more than four or five miles in circumference, rising precipitously from the sea, to the height of 1,200 feet. The surf broke with such tremendous violence that it was impossible to land, and the sulphurous smell was very strong, even at the distance of two or three miles. They gave it the name of Sulphur Island. Farther south they discribed a large island, and as the weather cleared up, a rich extent of cultivated scenery burst upon their view. "Rising in gentle ascent from the sea, the grounds were disposed more like the finest country seats in England, than those of an island, so remote from the civilized world."

It was the principal island of the Lewchew group, hitherto unvisited by any Europeans. They anchored in front of a town, where a number of vessels were seen lying in a harbor, the mouth of which was formed by two pier heads.

Thousands of the astonished natives, perched on the surrounding rocks and heights, gazed on the vessels as they entered. Several canoes with official men in them, came along side, wishing to know who they were, and what was the purport of their visit. By means of the Chinese interpreter, whose language some of them understood, it was explained to them that the ships had sustained some damage in the late gales on the opposite coast; and, to give a color to this story, the sea water was let into the well, and the chain pumps set to work, to the great amazement of these unsuspecting people, who seemed to sympathize with their misfortunes. The following morning a number of carpenters came on board, with the rude implements of their art, to give all possible assistance.

It was signified to them that they had carpenters enough of their own, and that all they wished for was an asylum while the repairs were carrying on, and permission to purchase provisions and take on board fresh water.

An immediate supply of bullocks, hogs, goats, fowls, eggs, excellent sweet potatoes, fruit, vegetables, fire-wood, and even candles, followed this intimation; and these supplies, with plenty of excellent water, were regularly sent on board, when wanted, for six weeks; the chief authorities obstinately persisting to refuse any payment or remuneration whatever—a disinterested generosity, which was soon found to correspond with every part of the conduct of this admirable people.

In the course of a few days an intimation was received that a great personage intended to pay a visit on board the Alceste. He embarked at the mouth of the harbor amidst a vast concourse of people. He was about sixty years of age, with a venerable beard; his dress was a purple robe with loose sleeves, and a sash of red silk round his waist; he had sandals and white gaiters; and wore a cap neatly twisted into folds and covered with a light purple colored silk. A numerous suite of men in office and personal attendants accompanied him. The pumps were again set going, and every assistance was again promised.

After partaking of some refreshment, he took his leave, the Capt. having promised to return his visit the following day. Accordingly Captains Maxwell and Hall, with the officers, rowed up the harbor in state, & were met at the landing place by the principal men of the town, each of whom, taking one of the officers by the hand, led him thro' the crowd of spectators to the gate of a public building, where the old gentleman attended to welcome them into the house. They sat down to a sumptuous entertainment, at which the utmost good humor prevailed, and many loyal and friendly toasts were given in a liquor called chazzi, which Mr. M'Leod says resembled rosolio.

The regularity and decorum which prevailed among so many thousands as were collected together was very remarkable; they formed a lane; those in front being generally boys, mostly kneeling; behind these the second row squatted down; then the men, those who were nearest stooping, behind these again, and outside of all, were others, mounted on stones, or any thing which they could find to elevate them; so that all, without bustle or confusion, might have a view of the strangers; a dead silence prevailed, not even a whisper being heard. The women, it was supposed, had been sent out of the way; they contrived, however, to get to the opposite pier-head, and thus snatched an opportunity of gratifying their curiosity as the boats passed towards the ships.

From this moment the most perfect confidence was established between the two nations; the garden of a temple was given up for the accommodation of the ship's crew; the dwellings of the priests were surrendered, for an hospital for the sick; temporary buildings were erected for the reception of the powder and stores; and the artificers were established on a convenient spot on the beach. Some spars being wanted, the natives immediately set about felling fir-trees, which they floated down the river, and towed to the ships, chanting, as they rowed along, a plaintive air, which nevertheless had a pleasing effect.

Every day these interesting people gained ground in the estimation of their English visitors. They seemed to be gifted with a sort of natural politeness, so unrestrained, and so unstudied, that there was not a man in the ships that did not consider the people of Lewchew as his friend. A stronger proof of their conciliating manners and kindly dispositions, could not possibly be given than is afforded by the following observation of Mr. M'Leod:—

"That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, which induces them to hold all foreigners cheap, and to treat them with contempt, often calling them outlandish lubbers, in their own country, was, on this island, and completely subdued and tamed, by the gentle manners and kind behavior, of the most pacific people upon earth. Although completely intermixed, and often working together, both on shore and on board, not a single quarrel or complaint took place on either side during the whole of our stay; on the contrary, each succeeding day added to friendship and cordiality."

They had no warlike instruments of any description; no weapons, offensive or defensive; and when they saw the effect of the English fowling pieces, they entreated that they would not kill the birds, which, they said, they were pleased with seeing about their houses; adding that if they wished to get them merely for the purpose of eating, they would supply them with plenty of fowls: of course, an order was immediately given to desist.

The Lewchews are a small race of people, the average height of the men not exceeding five feet two inches; but though

small, they are sturdy, well built and athletic. They are as fair as the southern Europeans, and have no trace either of Indian or Chinese features. All the animal race is diminutive, but all excellent in their kind; the bullocks were plump and well conditioned, but they seldom exceeded in weight 350 pounds: goats and hogs were in the same proportion; the poultry forming the only exception.

The visit of our ships, it is to be hoped, may not prove wholly useless to these worthy people. Capt. Hall had fortunately some English potatoes, which they were instructed how to plant; and Capt. Maxwell left them a young bull and a cow of English breed; to these were added some wheat which they promised to cultivate.

Their fields were ploughed with much neatness and regularity, and their rice grounds irrigated with great ingenuity. The climate is so delightful, that productions of the vegetable kingdom, distinct in their nature, and generally found in regions far distant from each other, grow here side by side: "It is not merely," says M'Leod, "the country of the orange and the lime; but the banyan of India, and the Norwegian fir, the tea-plant, and the sugar-cane, all flourishing together."

Account of the Island.

The island of Lewchew is about sixty miles long and twenty broad. It is the principal island of a group of thirty-six, subject to the same monarch, and the seat of government. The natives trace their history back to a period long anterior to the Christian era; but their first communication with the rest of the world, was about the year 605, when they were invaded by China, who found them at that time—a time when England and the greater part of Europe were immersed in barbarism—the same kind of people they are at the present day, with the exception of a few Chinese innovations; or, at least, they appear to have altered but in a very slight degree.

The island of Lewchew itself is situated in the happiest climate of the globe. Refreshed by the sea breezes, which, from its geographical position, blow over it at every period of the year, it is free from the extremes of heat and cold, which oppress many other countries; whilst from the general configuration of the land, being more adapted to the production of rivers and streams than of bogs and marshes, one great source of disease in the warmer latitudes, has no existence; and the people seemed to enjoy robust health; for we observed no diseased objects, nor beggars of any description.

The verdant lawns of Tinian and Juan Fernandes, so well described in Anson's Voyage, are here displayed in higher perfection, and on a much more magnificent scale; for cultivation is added to the most enchanting beauties of nature. From a commanding height above the ships, the view is in all directions, picturesque and delightful. On one hand are seen the distant islands, rising from a wide expanse of ocean, whilst the clearness of the water enables the eye to trace all the coral reefs, which protect the anchorage below. To the south is the city of Napaso, the vessels at anchor in the harbor, with their streamers flying; and in the intermediate space appear numerous hamlets scattered about on the banks of the rivers, which meander in the valley beneath: the eye, being in every direction, charmed by the varied hues of the luxuriant foliage around their habitations. Turning to the east, the houses of Kink-ching, the capital city, built in their peculiar style, are observed here and there, opening from among the lofty trees which surround and shade them, rising one above another in gentle ascent to the summit of a hill, which is crowned by the King's palace; the intervening grounds between Napaso, and Kink-ching, a distance of some miles, being ornamented by a continuation of villas and country houses. To the north, as far as the eye can reach, the higher land is covered with extensive forests.

At a short distance from this eminence the traveller is led by a foot path to what seems only a little wood; but on entering which, under an archway formed by the intermingling branches of the opposite trees, he passes along a serpentine labyrinth, every here and there intersected by others. Not far from each other on either side of these walks, small wicket-doors are observed, on opening any of which he is surprised by the appearance of a court-yard and house, with the children, and all the usual cotter train, generally gamboling about, so that whilst a man fancies himself in some lonely and sequestered retreat, he is, in fact, in the middle of a populous but invisible village.

Nature has been bountiful in all her gifts to Lewchew: for such is the felicity of its soil and climate, that productions of the vegetable kingdom, very distinct in their nature, and generally found in regions far distant from each other, grow here side by side. It is not merely, as might be expected, the country of the orange and the lime, but the banyan of India, and the Norwegian fir, the tea-plant and sugar-cane, all flourish together. To those who knew her best, it was evident that under her heaviest afflictions, the earth was her stay and her comforter. While she appealed to this book as the only infallible standard of faith and practice, she neither despised nor neglected the instructions of godly and learned men.

The writings of Doddridge, Newton, Baxter, Wilson, &c. were read with delight and acknowledged as useful helps for the attainment of the truth.

Imbibing her principles from the fountain of truth, and regulating her conduct by the law of love, she was happily free from the contractedness of an illiberal spirit. She enjoyed the society of Ministers and Christians of different denominations with great pleasure, and was ever disposed to receive and treat as a brother, every one who gave evidence of piety, by whatever name he might be called.

From the time she was favored with the preaching and other ordinances of the Gospel, she was a constant attendant, till her declining health rendered it impracticable. Her feelings were in unison with the Psalmist, when he said, "How glad was I, when I heard them say, come let us go up to the house of God."

During nine months she was chiefly confined to her house, and her sufferings, especially towards the close of her illness, were unusually severe; but her patience and resignation were conspicuous to the last. If at any time, under the severest paroxysms of pain, she seemed to shew any thing like impatience:—as soon as her sufferings were alleviated, she would express her fears that she had not exhibited such an example as she ought. It was indeed remarkable, that when racked with pain, if her attention was drawn to some appropriate passage of Scripture, she seemed to forget her sufferings, while her countenance was lighted up with all the fervor of piety. In her was verified what the pious poet has said,

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

While her body languished under the pressure of wasting disease, her soul flourished under the unclouded rays of the Sun of Righteousness. Her peace was great, and her faith was strong. Often did she exclaim, from a deep sense of the loving kindness of God, "Bless the Lord O my soul, and all that is within me bless his holy name," for he had dealt bountifully with my soul. In looking forward to the future scenes of life, uncertain what might await her, she would frequently repeat, with peculiar interest, the 23d Psalm, "The Lord is my Shepherd, I shall not want," &c.

Her uniform patience and resignation, and her cheerful confidence in the Lord, seemed very natural to result from the great truths that had impressed and moulded her heart according to the gospel model. She believed—she felt, that she was a lost sinner. Helpless and hopeless in herself, she joyfully accepted the pardon offered by Him, who came to save his people from their sins. She trusted her all—her temporal and eternal concerns to his faithful care. When afflicted she knew that her sufferings were less than she deserved—less than had been endured by many eminent saints; and not to be compared with what her blessed Saviour had endured for her sake. Why then complain? She relied on his assurance, that "all things work together for good to them that love God." Thus feeling herself in the hands of One, whose rich mercy she had experienced, and whose wisdom, power, and faithfulness, she could safely confide, she was enabled from the heart to say, "not my will, but thine be done."

The fear of death being taken away, she often conversed freely with her pious friends, about the enjoyments of Heaven. The perfect blessedness of the saints, and the unveiled glories of Immortal were to her, delightful subjects of contemplation. A friend once observed to her, "I think your sufferings will soon be over, and then your redeemed spirit will join the adoring throng that characterize them, when the procession begins to move, placed themselves in front of the coffin; and in this order marched slowly to the

grave. The utmost decency and silence prevailed whilst the funeral service was performing by the chaplain, although there was a considerable concourse of people; and afterwards they marched back, but in a different order, to the garden. Here they took the directions for the shape of a stone, to be placed at the head of a tomb, which, as a mark of respect, they had already begun to erect over the grave. This was soon finished; and the shape of English letters bearing drawn with Indian ink, they notwithstanding the simplicity of their tools, cut out, with much neatness, the following epitaph, which when explained to them, seemed to be highly gratifying.—

"Here lies buried, aged twenty-one years, William Hare, seaman, of his Britannic Majesty's ship Alceste, died Oct. 15, 1816. This monument was erected by the King and inhabitants of this most hospitable island."

The day after the interment, they went to the tomb, with their priests, and performed the funeral service according to the rites of their own religion. There is not an act of those excellent and interesting people which the mind has not pleasure in contemplating and crediting. Not satisfied with having smoothed the path of death, they carried their kind regards even beyond the grave.

OBITUARY.

From the Religious Remembrancer.

DEPARTED this life, at her residence in Falmouth, Va. on the 23d day of January last, in the 56th year of her age, Mrs. SARAH ALEXANDER.

The memory of the pious, who have entered into the "rest that remaineth for the people of God," is generally cherished by surviving relatives with great affection, and to the more numerous "household of faith" their godly lives and peaceful end furnish new excitement to run the same race, and fresh confidence that they shall obtain the same noble prize.

The subject of this memoir did not reach her three-score and ten years; but she lived to the bitterness of trials, as numerous and severe, as those that never fail to the old man. While many of her numerous family were yet in infancy, she beheld her husband, the expected stay of her declining years, and the natural protector and friend of her children, sink into the grave.

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